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Rev. Isaac G. Bliss

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**MEMORIAL SERVICE FOR THE LATE
REV. ISAAC G. BLISS, D. D.**

On the 10th of April, 1889, a service was held at the Bible House in Constantinople, in commemoration of the late Rev. Isaac G. Bliss, D. D., for many years Agent of the American Bible Society in the Levant. A large audience—consisting of Americans, English, Scotch, Armenians, and Greeks—testified to the widespread sorrow which has been felt. Rev. Dr. Washburn, of Robert College, presided. The service began with the singing of the hymn :

There's a wideness in God's mercy,
Like the wideness of the sea.

Dr. Washburn then read the parable of the good Samaritan (Luke x. 25-37.), and after offering prayer spoke as follows :

We have met here to-day to express to each other our common affection for a dear and cherished friend. We were not permitted to minister to him in his sickness, or to speak any parting words. We had not even the melancholy satisfaction of performing for him the last rites of burial. He sleeps far away, in the desert, on the banks of the Nile, where he was laid by kind and loving hands to await the resurrection of the dead. We have not come together to-day to erect any monument to his memory. This Bible House where we meet is all the monument of stone that he needs in Constantinople. We have not come to listen to any elaborate eulogy on his character, although of few would it be so easy to speak such a eulogy ; but we have come simply to express to each other our common love for our friend, and to comfort and strengthen one another by recalling the pure and self-sacrificing life that he lived before our eyes. Our words will not be altogether words of sorrow. When a good man dies, when his work is done and God calls him home, we rejoice for him and we give thanks for the life that he has lived in the Master's service. We take courage and press forward to imitate his example and emulate his faith.

Most of us have known Dr. Bliss only since 1857, when he came to Constantinople as the Agent of the

American Bible Society. But it was in 1847 that he was appointed a missionary of the A. B. C. F. M. at Erzroom. At this station his sympathies were so deeply stirred, and his desire to redeem the people from their condition of ignorance and superstition was so intense, that his health gave way under the strain and he was forced to return to America in 1852, where he devoted all the strength he had to Christian work at home. Still, his heart was in the East, and as soon as improved health permitted he returned to accomplish his great life-work in Turkey. Here many of us have known him intimately for thirty years, and have passed with him through scenes of persecution, pestilence, war, sickness, sorrow, and disappointment, as well as through other scenes of joy and prosperity. It is not necessary for me to enter upon any detailed account of these thirty years, but I cannot let this occasion pass without some brief allusion to the impression which his life has made upon me. I can honestly say that I never spent an hour with Dr. Bliss without feeling a desire to be a better man. There was always something about him which was stimulating and inspiring. If you ask me what it was, I can only say that it was the man himself—not so much what he said or did as what he was. But I think that I can indicate some of his characteristics which impressed me most :

(1) First of all was the intensity and completeness of his consecration to the service of God. There was no fanaticism about him, and no cant. He had two pre-eminent qualities which saved him from being a fanatic. He was humble and sympathetic. He believed in Christ and not in himself, and his heart was as tender as a mother's. His zeal was unlimited, but it was untainted by either pride or narrow-mindedness. Dr. Bliss's humility, sincerity, and sympathy were so apparent to all who knew him, that his enthusiasm in the Master's service could not fail to win the confidence and stir the hearts of all who came in contact with him—even of those whose faith differed widely from his. The completeness of his consecration was as marked as its intensity. He seemed to think of nothing but the service of his Master. Whatever business he might be engaged in, whatever subject might be under discussion, in whatever company

he might be, it was always plain that everything else was subordinate in his mind to the one idea of doing good, of serving God.

(2) But there was a second characteristic of Dr. Bliss which impressed me quite as much as this. It was the steady growth of his Christian life; and I apprehend that *growth* is the truest test of spiritual life. Dr. Bliss was in many respects an ideal Christian, but he was not a perfect man, and no one realized this so fully as he did himself. He had physical and constitutional weaknesses which reacted on his mind and life, and often sorely tried his faith. Sometimes they tried, for a moment, the patience of his friends. We all have our peculiar weaknesses of this kind, but the great test of Christian character is found in resisting and overcoming them. In my long and intimate association with Dr. Bliss I never ceased admiring the patience and determination with which he fought against these faults, and he so far overcame them that all who knew him felt that every year he became more charitable, patient, gentle, and considerate—in every way more like his Master.

(3) There was one other characteristic in Dr. Bliss's life to which this assembly bears witness, and which suggested to me the reading of the story of the good Samaritan as our Scripture-lesson. Every man who needed his help was his neighbor, and every good cause was his own. He was never a strong man, and his own special work was a vast and absorbing one, to which he was enthusiastically devoted; but he was always ready to lend a hand and give his hearty sympathy to all about him. He was as much interested in the Mission work as though he were a member of the Mission. The college and the home school were as dear to him as though he had founded them. The churches in Constantinople, whether native or foreign, were almost as much in his thoughts as though he had been their pastor. And he had the same deep interest in what was going on in Egypt, Syria, and other parts of Turkey, as in Constantinople. His interest was not simply general, but extended to the joys and trials of individual souls. This is a rare quality even in the best of men, but in Dr. Bliss it was pre-eminent.

I have spoken thus far for myself. It remains for me to say, in behalf of my colleagues in Robert College, that we feel that we have lost in Dr. Bliss one of our most faithful and valued friends. He had no official connection with us, but for many years he had not ceased praying and working for the college. We shall never cease to mourn his loss and to cherish his memory.

Dr. Washburn then introduced the Hon. O. S. Straus, Minister of the United States, as one who had been brought both socially and officially into very close relations with Dr. Bliss. Mr. Straus spoke as follows:

I esteem it a privilege to unite with you in paying respect to the memory and services of Dr. Bliss. I sympathize in the grief of the family and friends, for in Dr. Bliss I too have lost a dear friend and a counsellor. Many of Dr. Bliss's cares were my cares, and many of Dr. Bliss's successes these last few years have been my successes. I can add my testimony to the fact that none could come under the influence of

Dr. Bliss without being deeply moved by his sincerity. He was indeed a very remarkable man—so sweet, and mild, and gentle, and yet so determined and wise. This Bible House, which has been spoken of as a testimony to his memory, is also a beautiful monument to his energy. When Dr. Bliss first came to Turkey, it required the qualities of a hero as well as of a teacher to do his work without becoming disheartened. Any one who knew him would at once recognize in him the hero; and, indeed, like a hero he has left impressions upon the sands of time, to give inspiration to those who should come after him.

He was my friend. I shall always cherish his memory, and deem it one of the privileges of my life to have been in close contact with him; for no one could keep from being made better by coming in contact with this noble, pre-eminent man.

Rev. Avedis Constantian, for many years connected with the work of Bible translation, was then introduced and spoke in Turkish as follows:

For fifteen years a native congregation has been worshipping in this hall. Most of the members of this native community had a personal regard for Dr. Bliss. I myself have known him for twenty-five years, and during about twenty-one years have been very close to him by reason of my work in Bible translation. Dr. Washburn spoke of the leading features of his life, and there is no need of repeating what he has said. But I can speak of the influence of the life of Dr. Bliss upon myself. Why is it that it should be spoken of? Why speak of Dr. Bliss and not of others? for many men die whose death does not move the people. The fact is that few men really influence the world. But, on the other hand, some have a great power among men. And for such there is no death; their influence is always a living power. When a man lives and works for himself, there is no importance attached to his passage from this world. But when a man gives himself, as did Dr. Bliss, to working for others than himself, then there is no death for his influence any more than there is an end to the influence of Paul, who speaks now as if he were still in the land of the living.

Dr. Bliss was one of those men who exercise an influence which cannot be destroyed. He was not a perfect man, but he was a man wholly given to God. His work was Bible work, but he never limited himself to it. He provided for preaching and school work. He was deeply interested in Bible translation work, keeping it ever in his mind. He remembered the poor, and every one naturally turned to him for help. It was his interest in the work of God in this land which brought this Bible House into existence. He saw the need and could not help building this Bible House. And now it is always to be a centre for the work of God in this city.

Few know how he worked day and night in the preparation of the Bible, always thinking how to make it attractive to the people and bring it within the reach of the poor. He gave his whole strength to the work of giving the Bible in a cheap form and in popular languages to the people of this land. Hence all the people give their sympathy to his family. In this country many have the custom of meeting on the birth of a child. This congregation has come to-

gether on the death of a man. It is because they who die in the Lord are blessed, for they rest from their labors and their works do follow them. The works of Dr. Bliss do follow him. This Bible House holds the memory of him before all eyes. Let us all so live that our works may not come to an end at our death, but may live after us; and may God bless us all in this purpose!

Rev. Dr. E. Riggs was then introduced as one of the surviving fathers of the Mission, and he spoke as follows:

It has been said of Mr. Moody that the secret of his success was his thorough earnestness. As one writer expressed it, "he was in dead earnest." I would say of Dr. Bliss that he was in *living* earnest. His work in securing the erection of the Bible House was an illustration of this. He felt the need of such a building to the permanence of the work in this city, as well as to be its centre. When he proposed it to sincere friends of the Bible cause, almost all discouraged him from undertaking it. It was impossible, they said, to expect to raise \$50,000 or \$60,000 for an object so far from the donors. It was only by persevering effort that he obtained the consent of his Society to his undertaking to raise the money needed to build the Bible House. And his success in overcoming all obstacles and completing the building was a remarkable instance of the power of earnestness. It is chiefly of his relation to his brethren of the American Board that I am asked to speak. And here I need not detain you long. The story is short because it is so simple and so true.

His work led him to visit the missionary stations all over the land, and everywhere he came into close contact with the missionaries, with whom he always sympathized as if he were one of them. As an instance of this I may mention the book department of the Mission. Dr. Bliss felt it could be managed more economically, if under one control with the work of Bible distribution; and, without neglecting his own work, he took this also upon himself, and managed both of these enterprises in a way that saved at least a large portion of the time of a member of the Mission. He simply saw the advantage that would result, and so he took up the extra work. All the missionaries are grateful to him for personal sympathy and for his steady assistance to all mission enterprises. I have come into contact with our brother in many ways, and have sympathized with him in his difficulties and discouragements (set forth remarkably in his report of twenty-five years of Bible work in Turkey). One prominent impression derived from contact with Dr. Bliss was his regard for the opinions of others. He was earnest and determined in his fixed purpose to scatter the Bible everywhere, but in the details he was in the habit of seeking the best advice, ready to profit and be guided by the counsel of others. May God's grace enable us to be as earnest, single-hearted, humble, and devoted as was our brother!

After singing, "Just as I am, without one plea," a favorite hymn of Dr. Bliss, Mr. Burness, of the Evangelical Church of Pera, gave a sketch of the relation of Dr. Bliss to this church, the pulpit of which he filled for a year, and in which he took a tender interest.

In this survey of past years he mentioned one interesting and characteristic incident. When the church was trying to raise sufficient money for a pastor who should devote his whole time to them they succeeded in getting only £150, which were not enough. This pecuniary obstacle was made known to Dr. Bliss, and in response he said only: "I see no difficulty there; all that is needed is that each donor should double his subscription." Some of the subscribers did so, the money was raised, and the pastor came.

Dr. Bliss's motto was "Go forward;" his favorite text for sermons was "Grow in grace," and the spiritual influences he set in motion still go on. His life summed up might be expressed in the verse: "What thy hand findeth to do, do it with thy might."

Hagop Effendi Boyajian, the recently appointed civil head of the Protestant community, was then introduced, and spoke in Armenian. He remarked that what had already been said of Dr. Bliss might be supposed to leave nothing for him to say; but, since he had been in business relations with him for twenty years, he might speak of the impression produced on his mind as the result of this long acquaintance. He would first recall the activity of Dr. Bliss:

His was the activity of a man who in his work has in view the interests of the world. Now it was a question of translation which occupied him—whether the language should be of a common or a literary style; now it was a boy who ought to be educated; now, a sick man who ought to be placed in a hospital; then again it was the style of binding of the books—cheap for the poor people, or dear for other tastes. Again it was the question of the size of the page that should be printed—whether of pocket size or of pulpit size. He was always busy with such questions of detail.

Next, the persistence or continuity of his activity was noticeable. He never forgot matters that were up for decision. He would talk about a matter the last thing before leaving his office at night, he would think about it in the night, and as he came to the Bible House in the morning his first greeting would be, "I've been thinking;" and then he would come out with a solution of the difficulty.

Then again his activity and his persistence all centred about the work of the Society that had sent him. This was his special work. He thought of other things innumerable—to do good to the poor, to help those needing advice; but then his chief characteristic was the certainty that his powers would be specially devoted to the work of printing and publishing the word of God.

So much might be enough to show him to be a great and good man, and perhaps a complete man; but it does not prove him to be a Christian. There is another characteristic of Dr. Bliss that should be mentioned, which will prove him to have been also a true Christian. This was his readiness to apologize when he felt that perhaps he was in the wrong. He used to come into my room to discuss matters about which we differed, he being hot-blooded and I hot-blooded; and we sometimes talked with a good deal of warmth. Then he would go away; but

in a few moments, while I was still boiling over, he would come back and hold out his hand and say that perhaps he had said some things which he ought not to have said, and that he wished to ask pardon and shake hands over it. If Dr. Bliss, with such readiness to apologize and readiness to forgive when asked to do so, was not a Christian, who is a Christian? We have all felt his eminent qualities, both as a gentleman and as a Christian, and therefore we all grieve over his loss.

Mr. Boyajian then repeated in English the main points of his remarks.

Dr. Thomson, agent of the British and Foreign Bible Society, was then introduced, and spoke of the long-continued relations he had sustained with Dr. Bliss. In this survey he noted particularly the substantial harmony between them, in spite of the many delicate and difficult questions that came up for settlement from time to time. He rendered a warm tribute to the energy which had provided the Bible House, with its great conveniences for the work, and in closing alluded feelingly to the loss of Dr. Bliss as that of a fellow-worker of the same age as himself.

Rev. Mr. Bowen, the present Agent of the American Bible Society in the Levant, was then introduced, and in a few words spoke of the grief felt by the Society in view of the death of Dr. Bliss, as that for a near and dear relative. They had lost in him a highly trusted and honored leader. Only two men living have been longer connected with the Bible Society than was Dr. Bliss. In view of this near relationship there had been a propriety in manifesting the grief of the Society by keeping silence, and he would add only a word to what had been said. Personally, in the death of Dr. Bliss, he felt he had lost not only an associate and a father in the work, but also a dear friend, whom it was a benediction to know and whose character would remain an inspiration while life should last.

Mr. Bowen closed by reading the sympathetic and appreciative minute adopted by the Managers of the Bible Society at their regular meeting on the 7th of March, and published in the *Bible Society Record* of the same month.

Prayer was then offered by the Rev. Mr. Barnum, and the meeting was closed with a hymn followed by the benediction.

FOREIGN DEPARTMENT.

AUSTRIA.—The Rev. A. W. Clark, in his report of Bible distribution in Austria in 1888, says:

The difficulties of colportage in Austria have been quite as pronounced in 1888 as in former years. The delay in securing from the government a renewal of expired colporteur licenses is long and annoying. One of our men failed to secure a renewal, and that

without any cause. Each time, after weeks of delay, the answer was "No."

I have seen some instances of marked destitution which exceeded anything I have before known in this country. In meeting such cases thanks are again due to the unflinching Green Mountain brigade of boys and girls, who have nobly responded to my appeal for help. I will send them an original letter from a Croatian village, in which hearty thanks are expressed for one hundred New Testaments. It is difficult to realize that these one hundred children (though ranked among evangelical people, and accustomed to hear a certain kind of evangelical preaching) *had never seen a New Testament* until supplied by my Sunday school friends in dear old Vermont. At Christmas time *many* poor children, as in former years, were presented with the word of life.

GERMANY.—Mr. Nuelsen's report speaks of employing two colporteurs. One of them, Mr. Schlauch, has been engaged in this way for seventeen years, and is now sixty-four years old, but as active and healthy as when he was a young man. He was at work in the Rheinfels and its vicinity last year. He is not allowed to visit fairs or markets, but goes from house to house, and sometimes has permission to enter factories. He has a small, two-wheeled wagon, which he draws himself, but he sometimes takes it upon the railway. The other, Mr. Barthel, is fifty-four years old, and has been employed in Bible colportage in Saxony and the adjoining parts of Thuringen since 1873. He often visits the fairs and markets, offering his precious treasures to the public, and is the author of an interesting little book, "Ten Years in the Life of a Bible Colporteur," in which he relates various incidents of his experience. The indications are that the people whom they reach, though nominally Protestant and dwelling in a Protestant country, are very ignorant of Bible truth and often bitterly prejudiced against it.

RUSSIA.—Mr. Prince mentions the arrival at St. Petersburg of the colporteur Golubeff, after an absence of about six months, in which he had distributed 5,706 copies of the Scriptures. He had travelled on a free ticket most of the way from Tashkent. In Tashkent he was successful among the soldiers and in the government schools. The military governor afforded him every facility, and showed him his own copy of the Bible which had been his constant companion when he was chief of staff to General Golubeff during the latter's last campaign. The single copies of the Testament left for the use of travellers at post-stations in the Trans-Caspian district, when Golubeff was on his way to Tashkent by the northern route, had been gladly accepted by the postmasters for their own reading as well as for travellers'.

This colporteur has been again dispatched to Central Asia, and his trip, which will last till January next, involves travelling 7,300 miles with horses, in a region which he has not before visited.

CUBA.

LETTER FROM MR. M'KIM.

HAVANA, June, 1889.

During the first half of May my work was rather laborious, without accomplishing much. This was due partly to the fact that in the stormy weather I had taken a severe cold, and partly to the fact that Baracoa had been canvassed twice before: and yet you will see that a number of sales were made. I have been strongly urged to go to Yunque, but since the storm the roads have been too bad for travel and I sent a few books there. When I found that my trip to Havana must be postponed, I decided to visit Yumari and Mata and their vicinity; and I am glad that I did so, for I not only sold a large number of books but had an opportunity of visiting people who were helpful in many ways. I am always thankful for favors and attentions, but especially when they indicate an interest in God's work. I have often thought that with God's blessing we may sow the good seed by every wayside and in every field in Cuba, so that the Cubans themselves will ask for missionaries to explain the word of God.

A gentleman came to my room to ask for a Bible, saying: "I want the influence of that book in my family. It has had a most wonderful effect on my neighbors. I need it in my family. Sell me two copies."

Two clerks whom I met on the steamer "Schweigerd" asked about my progress and my reception among the people: "The people are too ignorant and stupid and prejudiced to buy Bibles. Why, one-half can't read a word, and the other half do not understand such a deep work as the Bible. Why, the book is full of mysteries, and the priest himself does not understand it. One or two of those Testaments may be sold, but if you take a whole boxful you will have to bring them all back, or else give them away."

On my return they were surprised that sixteen Bibles, twelve Testaments, and twenty Portions had been sold, and that many persons had given a welcome to the messenger who brought them the opportunity to buy.

A. J. McKIM.

VENEZUELA.

LETTERS FROM DR. PATTERSON.

CARACAS, April 8, 1889.

I went as far up the Orinoco as the river is navigable at this season of the year, *i. e.*, to Ciudad Bolivar. This place, Solidad, and Las Barancas are the only towns near the river. They are considered very unhealthy from the extreme heat, and low, swampy grounds along the river, but I suffered no bad results from the trip.

Solidad and Las Barancas are small towns and the people are poor—they bought only a few of the cheaper books. In Ciudad Bolivar there are many Germans, a large part of the business of the place being in their hands. I found very few of them without a Bible. Some of the natives have Catholic Bibles, principally for ornament it would seem, costing from \$40 to \$100. There were also many colored and mixed people from Trinidad and other West India Islands who had found their way hither, bringing their Bibles with them. But the mass of the

people, rich and poor, had no Bible. I met with only one man, a merchant, who opposed the book outright. He said the *dollar* was his god, and he would have nothing else. But before I left him he changed his bitterness to a better spirit.

A thorough, systematic canvass from house to house was made in the place. I employed a man from Trinidad to help me, but a threat from the priest to put us in jail frightened him away. The people were generally apprised that the Bible had been prohibited by the Romish Church, and the priests did not fail to give it emphasis as soon as they learned that I was at work in their community. Some were sent back to return the books they had bought.

The trip to Ciudad Bolivar is by a long route, as there is no travel across the low, swampy, desolate country to that place. The mining district is 200 miles back (southeast) from Ciudad Bolivar, and is reached by donkeys. Many of the miners are English and American. A supply of Scriptures was left for them at Ciudad Bolivar. A person can be secured to sell them.

CARACAS, May 31, 1889.

Accompanied by a native colporteur I have travelled during the month of May 300 miles, and have visited a large number of towns and ranches. The sales for the month are as follows: 84 Bibles, 172 Testaments, and 94 Portions.

One box of books was sent in advance to Valencia by cart; the others we packed on donkeys and sold on the way. All of both lots were sold, and we shall have to go over part of the ground again to supply all who are disposed to buy.

We found some persons who had bought Bibles in Caracas, and were reading them; others had laid their Bibles away, because the priests had forbidden their use; while others admitted that they had given theirs up to the priests to be burned.

One gentleman refused to buy, saying, "No, it is a Protestant Bible." "How do you know that it is a Protestant Bible?" I asked. "I know by the price." "Would the book be better if I asked five dollars for it instead of five reals?" "The Protestants propose to give away their Bibles in order to put them into circulation." I answered all objections, but he could not go against the priest's order.

In all this expedition *I did not sell one Bible to a woman*, nor to a man when a woman was consulted. The need of the Bible among this people is seen on every hand, at every step; and yet the Church prohibits its sale and use, and in every possible way combats it.

In Valencia there was considerable yellow fever, but through a kind providence we escaped it. I do not think it has appeared in Caracas, but a "malignant" fever, so called, has taken some of the best citizens. A presidential canvass is at hand, and that keeps the people in constant agitation. The Romish Church will figure as largely as possible in the election. Protestant work has, however, the protection of the government and much sympathy among the people. At the public services in Caracas we have doctors, lawyers, merchants, and mechanics present. Senators and congressmen frequently attend. One of the supreme judges never misses a service.

The rainy season having set in it is difficult to travel with donkeys, on account of mud and swollen streams. The poorest horse able to travel costs \$75, and these trips are so hard on animals that they have frequently to be sold on the way because they cannot continue—and sold at a loss on the original cost. With all possible economy, expenses are heavy, both for the Society and for myself. Feed is very high. Sometimes we have to travel in the night to reach a place where it can be had at all. The drought in the country has been long and severe.

WM. M. PATTERSON.

BRAZIL.

LETTER FROM MR. TUCKER.

RIO DE JANEIRO, May 10, 1889.

A letter just received from the Rev. Mr. Kolb, of the province of Sergipe, says: "The interest awakened by your colporteur in Itabyana still continues. A number of Bibles and Testaments have been sold. A Bible sold by Sr. Guilherme in Dorez has kindled a tremendous fire in a village called Siriry. It is not possible to measure the value of the work by the number of books sold. A single match is sufficient to destroy a city, and one Bible in a community may kindle a flame capable of bringing many to the truth."

This is an encouraging report from a field where we have made considerable expenditures and have had heretofore small sales. We keep a supply of Bibles in that section all the time to meet all demands. Mr. Kolb had had earnest appeals to go and preach where only a few Bibles have been sold by our colporteurs, and doubtless we shall constantly be having such reports from the regions beyond.

A part of my time last month was occupied in nursing the Rev. G. W. Thompson, of the Presbyterian Mission, who was ill in Campinas with the dreadful fever which has almost depopulated that city. When he telegraphed for me he was almost alone, and badly in need of some one to care for him. I was with him four days and nights in succession, without any relief. He suffered much and made a brave and courageous struggle to conquer disease, but when he found that it had the mastery he calmly submitted, and died without a struggle on the morning of May 1st. The evangelical force in Brazil has lost one of its most valuable and promising workers. He is the young man who accompanied me on the journey down the San Francisco River last year. After burying him I had a sharp attack of malarial fever, but vigorous treatment saved me from a long spell, and now for three days I have been able to be at work again and am feeling quite strong.

You are aware of the pestilences of fever and drought that have swept over almost every part of the empire during the past four months, especially those parts where our men are at work. The energies of the people and their interest in things generally have been almost paralyzed. Our colporteurs have labored under the greatest difficulties and embarrassments. They and their families have shared in the prevailing sickness—consequently the reports for February and March are far from what I desired them to be. We are now all well again and beginning our work with, I trust, renewed zeal. I

expect in a short time to be in the field, training two new colporteurs. In July I hope to visit the northern provinces, and to put two or three men at work at least.

H. C. TUCKER.

CHINA.

FROM MR. THOMAS GATREL'S DIARY.

March 15th, 1889.—Started by boat from Shanghai en route for Hangchow, where we hope to be able to work among the great number of pilgrims who flock to this city annually for worship.

17th.—Went ashore at the Foo city of Ka Shing, half way from Shanghai. As the people at this place are used to foreigners, we got along very well. Some women threw open their windows, and dropping their money into the street got children to carry their books to them. Along the main street we did very well, I selling seventy books myself.

22d.—Worked among the pilgrims at Hangchow. The majority of them are old women who come from great distances, nearly all supporting themselves by sticks. Some, too old to walk, are carried in large baskets slung on bamboos and borne by two men. As there is said to be great merit attached to worship performed at this season, the pilgrims make a circuit of all the temples, which are scattered over many miles of country. We did our work on the roads leading to these temples, selling quite a number of books. Of course we met many who could not read.

26th.—Visited the small walled city of Sia Sa. The people at first seemed frightened. I was called "the long foreign devil." But they were on the whole kindly disposed, and bought fifty-nine books.

28th.—Went ashore to three small shops on the canal-side, where a man asked me numerous questions as to my age, nationality, and business. The latter I told him was to exhort people to worship the true God and Jesus Christ, and stated that the books I had with me were to instruct them how to do this. He then bought one Testament and four Gospels. He was the only man I saw. Reached Bing Mong, where we worked till dark. A gentleman who had refused to purchase books followed me all around, until I returned to the boat, when I invited him on board and showed him a New Testament in the Classical and some Gospels. He became interested and bought them, promising to read them and see if they really did teach people good.

April 4th.—Arriving at Na Ying, a well-dressed man came on board to pay us a visit. To my joy I found him to be a Christian—the only one in this great town. He said: "The people here are very good, have plenty of money, and are religiously inclined; but what they need is the gospel." The first part of our visit to the town was very pleasant, and I sold 201 books. Later on, however, a crazy ruffian tried to make a noise by saying, "We don't want any foreign devils here." A crowd soon collected, of course, but I got away into a tea-shop and escaped before they had time to get excited. I sold fifty-three books this afternoon, returning wet and muddy to the boat.

9th.—A woman called out, "Foreign teacher, have you any five-cash [half-cent] books with maps?" As I had not she would not buy.

15th.—Arrived at the large Foo city of Wuchow. Here the people are extremely hostile to Christianity, and until two years ago, when Mr. Mason of the Southern Baptist Mission came, no foreigner had been allowed to reside here. Here I was called "thief foreign devil." However, we got on very well, considering, and sold a number of books. The only trouble we had was with a man the worse for drink.

Altogether we travelled about three hundred miles and sold 2,615 volumes, including Testaments.

AFTERFRUITS.

YOKOHAMA, Japan, May 10, 1889.

You will be interested to hear that the daughter of Wakasa is now attending the training school for Christian women in Tokio (under the care of Miss Youngman), and is thus preparing herself for constant and successful Christian work among her own sex. She is spoken of by her pastor as very humble, devoted, active, and useful. Owing to her rank and fitness for such work, she will do great good.

Until about three years ago her husband neither opposed her in her Christian life nor adopted her faith. Like many other Japanese, he seemed to look upon religion as something for women and the ignorant, but not adapted to educated men. But the quiet and beautiful example of his noble wife had its influence and could not be resisted. More and more the conviction came to him that her religion was real, and that God did help and bless those who put their trust in him.

But the husband did not wish to be deceived in the matter, or to profess anything which he did not fully understand. So he began to read the Bible, and, starting at the beginning, read very carefully to find out what God wanted men to do in order to have eternal life.

He read on and on till he came to the Book of Romans, and when he had read that he went to the pastor of his wife (Rev. Mr. Tamura) and said: "For a long time I have been seeking to discover the Christian way of salvation. I thought it must be some very intricate and deep plan that would enable men to have fellowship with God and pardon of sin. But I was entirely mistaken. I have come at last to see that all that God demands is simply repentance of sin and faith in Jesus Christ. I believe in him and accept Christ as my Saviour."

His confession was accepted, and he received baptism about two years ago. He is now a deacon in the Sukiyaishi Church in Tokio, and in full sympathy with his wife in works of charity and endeavoring to bring others to a knowledge of Christ.

He has expressed a desire to enter the service of the American Bible Society in Tokio. Whether this will be accomplished or not is still undecided.

Yours very truly,
H. LOOMIS.

A BIBLE FOR THE EMPRESS OF JAPAN.

At a recent union prayer-meeting of the Christian women of Tokio and Yokohama, it was resolved by those present to give a copy of the Bible to the empress on her next birthday, May 26th; and I was requested to have a copy of the new Reference Bible

prepared especially for that purpose. For a time there was reason to fear that the plan could not be accomplished, and I was requested in advance to send a copy of the Scriptures to one of the imperial officials, in order that he might examine it and decide whether it was a suitable book to be placed in the hands of her majesty. The decision was favorable, and now there will be much prayer offered that the book may become not a mere ornament in the imperial household, but a source of light and joy.

H. LOOMIS.

THE ZEAL OF A CONVERT.

There lives in Hachoji a man who ran away from his home when nineteen years of age, and wandered from place to place in company with gamblers and the worst class of men. Three or four years ago he came to Hachoji and hired out to a man as a silk inspector, and while engaged in this business he heard one of the missionaries preach, and soon after he became a believer and was baptized.

Up to that time he had but little education, and although thirty years of age could not read even the common newspaper; but so great was his desire to read the word of God for himself that he applied himself diligently to the study of the Chinese characters till he has become able to read with but little difficulty. His work made it necessary for him to rise at five o'clock every morning, and he was kept busy until after dark at night. But he would rise in the morning early enough to have one hour for the study of the Bible. While about his work his thoughts would often be upon what he had read, and he would sometimes sing some hymn, to the surprise of his companions, some of whom thought he was mad or crazy. If he had any leisure during the day he would devote it to the study of the Bible, and so interested did he become in its truths that he was able to speak with great power, and would sometimes preach in the place of his pastor. Wherever he spoke the people were greatly moved by his eloquence and zeal. Those who have heard him bear testimony that he is evidently moved by the Spirit of God.

He is likely to become a most useful man, and a proof to all of God's power to save and use men, the most hardened sinners.

H. LOOMIS.

RUSSIA.

The last report of the Russian Bible Society which has come to hand recognizes "the generous, brotherly help" of the American Bible Society, and also the material aid afforded by railroad and steamboat companies in furnishing colporteurs with free passes and conveying free of charge the Scriptures circulated by the society. In the nineteenth year (1887), there were distributed of Russian and Slavonian Bibles, Testaments, Gospels, and Psalters, 82,834 copies, of which 5,357 were given away:

One of the members of the society, G., narrates that as he was selling the Scriptures at a kiosk by the Slinky gates in Moscow, two common-looking men stopped and sat down opposite, and each began to

read a pamphlet. He went up to them and found that the pamphlets were of a religious character. In answer to his questions they stated that they had come four hundred miles for the express purpose of buying some holy books, and had been for a week wandering about Moscow, but with the exception of the two pamphlets, which they had bought in the street, they could not procure anything, because on entering bookstores and asking permission to see holy books and look them through the books were not given into their hands. Then G., opening the window of his kiosk, invited them to look through his stock and choose whatever they desired. Carefully examining his books, they each joyfully bought a New Testament in Russian, in large type, saying that they would that very day leave for home.

The colporteur Alisanoff, in the early part of the year, travelled in his own conveyance along the highroads and byroads in the government of Viatka, where owing to the poverty of the local peasantry he found it necessary to make many gifts of the Scriptures. In June he visited the passengers on the railways, and had very good success among the soldiers in the local camps. In one regiment they bought twenty copies without hesitation, and if they were without money they borrowed of one another. They bought the more eagerly because, as they said, they had "nothing to read, and nowhere to get reading." In camps and barracks booksellers are not admitted, the only exception made being in favor of the Scriptures offered by the colporteurs. In July he went to Ekaterinburg, to the mining exhibition, but the weather was bad and the visitors were few, and he sold more in the barracks, the town, and the railway station.

From there he went to the Nijni Novgorod Fair, a place of great resort in the summer, where he met persons to whom he had formerly sold in Petrasovodsk, Archangel, and St. Petersburg. Here he was particularly successful on steamboats and tugs. The sailors begged him to bring them books. Hiring a boat, he went from one steamboat to another. The sailors bought Testaments and their employers Bibles. Two Bibles were bought by a merchant from Verney, near China, who had come to the fair for merchandise, and said that in Verney, a place of 30,000 inhabitants, no one had ever yet been with these books.

Later in the year he spent a month in Orenburg, where his sales were principally to the military and rural Cossacks. Twenty copies, including five Bibles, were sold at the diocesan candle manufactory. A Tartar agriculturist of the Mohammedan faith bought a Gospel, saying that he loved holy things, and, although he could not read himself, his servants on the farm gathered round him in the evening and read to him. His sales during the year amounted to 5,664 copies.

THE DIFFICULTIES OF EXACT TRANSLATION.

Very few persons, we believe, appreciate the embarrassment felt by a conscientious translator in his attempt to reproduce in a new language the exact thought expressed in any verse of the Holy

Scriptures. He wishes to add nothing, to omit nothing, to change nothing; but seeks to transfer the entire contents of a Greek sentence into a new tongue which never before has uttered gospel truth, and whose vocabulary and idioms and grammatical structure he only imperfectly understands. It is a work in which he needs the special guidance of that Holy Spirit who moved men of old to write and speak.

The difficulty of the task which so many faithful missionaries have had to encounter may best be illustrated by examples. One translator, who has had long experience in this line of work, wrote some time ago as follows:

During all these years I have never seen or heard a translation of John iii. 16. that satisfied me. It must have been the first verse in the Bible I ever read in this language, as a little sermon on it had been prepared by Rev. John Fleming, a missionary of the American Board, and this was one of the first books that fell into my hands. I felt then that the verse was inadequately translated, and have always felt so; and yet I found no interpreter who thought it could be improved, and I did not see how to better it myself. As I worked on the Gospel this time, my feeling became more and more decided that the verse could be and must be more fitly translated before the new edition was printed. Still, I failed to accomplish it, and two intelligent former pupils of mine could give me no help. They could neither approve what I had thought of nor suggest anything better. The difficulty was to show the connection between the two clauses, and bring out the full force of "so loved that." One evening last week, while four of our older men, intelligent and influential, were calling here, I stated the case to them and asked their help. Two of them talked it over while the others listened, but they gave me no assistance. Finally I took up my pencil, determined to make one more effort and show how much more forcible it could be made. Was it help from above that enabled me almost immediately to satisfy myself, and to gain from them the admission that my way would do and was stronger than the other? Will it surprise you to have me say that that was one of the happiest and most exciting times of all my work on the Testament, and that it seems as if all my life would be happier for that one success? For it seems to me that if there is one verse in the Bible more important than all others to a lost world it is that.

I must add that a day or two after I had a call from the national interpreter, who, finding me working on the Gospel, began at once to speak of the failure of translators generally to get the meaning of that verse; and when I told him of my long-continued effort, and repeated the form I had finally adopted, he exclaimed, "Now you have got it!" The difficulty grows out of differences of idiom, and, owing to the use of what may be called the gerundive form of the verb, the form I have chosen is not so easily expressed in English, but it is nearly this—"For God's so greatly loving the world reached this degree: he gave his only begotten Son," etc.

The *Catwer Missionsblatt* treats of the same class of problems with illustrations drawn from the attempt

of Moravian missionaries in New Guinea to translate the Lord's Prayer into Papua. In the introduction the word "art" had to be rendered by the more precise word "sittest," so that the first clause reads: "Our Father, thou sittest in heaven." As no word for "kingdom" could be found, the idea of a personal ruler had to be substituted, and the petition reads: "Come, thou Chieftain, great!" In the next clause, a concrete form, "thy word," was substituted for "thy will;" "heaven" was replaced by "spirits," and "earth" by "all men." No difficulty was offered by the petition for daily bread, and the rendering, "forgive us our meanness," was deemed passable; but the crude and undeveloped language made it hard to render the word "temptation," and the translators found no better substitute than "show us a good way," where one might have expected "lead us not in a bad way."

This seems to have been a first attempt, in a language where the translators were pioneers, working without teachers and without books; and the critic commends them for preferring stammering to silence, and for producing something confessedly imperfect rather than waiting to acquire a perfect mastery of the language.

The *Missionsblatt* goes on to speak of a missionary in South India who translated the hymn, "Wake up, my Heart, and Sing;" and, finding two words for "heart," one of four syllables and one of two, he chose the latter as better suited to the measure, and found that instead of a term denoting intellect he had chosen one that could mean only the mass of flesh composing the physical organ. Such mistakes are easily made, but the larger problems come when one encounters terms like *conscience*, *redemption*, *salvation*, *blessedness*, and *regeneration*.

Still another class of questions arises from diversities of manners and customs. In Herero Land the natives eat only flesh and milk, and have nothing like our bread. Shall they be taught to ask for their "daily flesh?" And where rice is the staple food, as in parts of India and China, and "bread" is unknown, with what phrase shall the people be taught to ask for their necessary food? The story is told that in Alaska, where the natives have no sheep or shepherds, the missionary could find no better rendering of the Twenty-third Psalm than to say, "The Lord is a first-class mountain hunter."

Shall one therefore despair of mastering these crude dialects, and abandon the attempt to give the people God's book in their own tongue? A missionary in West Africa writes: "I am often asked whether I preach in the language of the people. Not very much; for I believe we cannot transmit a pure gospel to souls through unclean pipes." But, says the editor of the *Missionsblatt*, we would rather say: Pour gospel truth into the impure speech and the impure hearts, for it is able to purify them both; only this means work, hard work.

THE GOSPEL IN FORMOSAN.

An object now lies before us* which is a striking testimony to the faith of a missionary in the power and progress of the religion of Jesus Christ. In some respects, perhaps, there is no exact parallel to the circumstances in connection with it, even in the long experience of the Christian Church; and we have much pleasure in giving them wide publicity. In order to do this it is necessary for us to ask a reference to a far distant past, to the period which saw the English Puritans, who had joined hands in Holland, set sail in the "Mayflower," for liberty of conscience, to a new world. Holland at this time was a great commercial and colonizing power. The Dutch East India Company had sent fleets to the East and had settled on many fair possessions, and among these was a portion of the island of Formosa. Unlike the English East India Company of later date, the brave Hollanders gave every encouragement to missionary enterprise, and we learn that in or about 1624 Dutch ministers of the gospel arrived at the island, on its western side, and made it their home. We learn also that thousands of the people embraced Christianity, and that churches and schoolhouses were built in every village of importance near the settlement. One of the missionaries who landed in the year 1647 was called Daniel Gravius, and we know that he remained there for four years. Then he returned to his native country and was a parish minister in Zeeland, where he died at Middleburg in 1678. But the Dutch parish minister still retained the missionary heart, and one of the works which largely occupied his time was preparing for the press portions of the New Testament in that dialect of the Formosan tongue with which he was familiar, the native converts having no writings of their own. His heart being in the work, he had the pleasure of seeing the beautiful printed sheets issuing from the Amsterdam press in 1661. In the preface which was penned by him, he expresses the hope "that the Lord of the harvest would so bless the many excellent means which are being used in that island for the propagation of Christianity, that the newly converted Christians may be established, and that those who are still in heathenism may have their eyes opened and be turned from darkness to light." Alas! little did he know that, as he was writing these words, the church in Formosa was being cruelly exterminated. In that year, 1661, Chinese pirates, under a leader named Koxinga, landed on its western shores. They saw that here they might find for themselves a place of security from the Chinese government. They took possession, they completely drove out the Dutch, and they shed much innocent blood among the pastors and people of the young Christian Church. And what of the Scriptures which were being prepared thousands of miles away? It is believed that the fruit of Gravius's pious labors has never reached Formosa!

The Sun of Righteousness just kindled a dawn of promise on that lovely isle, only to leave it in deeper

*The Gospel of St. Matthew in Formosan (Sinkang dialect); with corresponding versions in Dutch and English, taken from Gravius's edition of 1661, by Rev. Wm. Campbell, M. R. A. S. English Presbyterian Mission. Taiwanfoo, London: Trubner & Company.

darkness. This period of heathen gloom continued for 200 years, till 1865, when the sky again became streaked with rays of spiritual light. In that year the missionaries of the Presbyterian Church of England landed on the southwestern coast, and in 1872 the Presbyterian Church of Canada commenced work in the north. Their labors have hitherto been carried on in the more level country of the west, where that form of the Chinese language is spoken which is used by people in the neighborhood of Amoy. The senior missionary at present is Rev. William Campbell, who began his work toward the close of 1871. A Highlander himself, his heart went out to the wild native tribes of the eastern highlands of Formosa, and he was repeatedly enabled to pay them short visits, into the interesting details of which we cannot enter now. In some way or other, information reached him that several portions of Scripture in the language of those natives had been printed two hundred years ago, but had never yet been given to the people for whom they were intended. The thoughts thereby suggested are obvious. This Eastern race must receive the attention of the missionary some day or other, and their language must be committed to writing before they can read in their own tongue the wonderful works of God. That, however, would be a work of many years, and well do missionaries know what labor and time it involves. Could these ancient Scriptures not be found? These would surely hasten the day of the redemption of this people. Mr. Campbell pondered the whole question till the day when he was entitled to a period of rest at home, where he arrived safely last year, and immediately commenced inquiry. He visited Holland. He communicated with many friends, and in their hearts, too, enthusiasm was kindled. Archives were ransacked, and old books and manuscripts by the load were carefully searched; when, at last, their labors were rewarded. Prof. Kern discovered in the university library at Leyden a fragment of the work—the Gospel of St. Matthew. There it was, the work of the godly Gravius, the black-letter Dutch and the Formosan texts side by side, and prefaced by an address in Dutch, “To the Godly Reader,” containing much valuable information regarding the old Christian settlement. Mr. Campbell would have laid eager hands on the treasure, but the authorities had to proceed with caution while doing their utmost to further his wishes. It was ultimately agreed that the volume should be sent to Messrs. T. & A. Constable, of Edinburgh; and on its arrival Mr. W. B. Blaikie, a member of the firm, threw himself heart and soul into the work of reproduction. The result is seen in the handsome small quarto volume now before us, beautifully printed, and issued by the eminent publishers whose name it bears. It contains the text of St. Matthew’s Gospel in Dutch, in Sinkang-Formosan, and in English, each language being represented on every page. There it lies, at once a prayer and a prophecy. So far as we know, there is no one in Europe or in Asia who can read this Eastern tongue; but, in the power of that faith which can remove mountains, it has been produced, and it now awaits the man who, with it in his hand and the love of God in his heart, will explore the Formosan highlands and reach the conscience of its now savage

people, that they may be led to humanity and immortality through our Lord and Saviour Jesus Christ. The mere prospect of the work fills the heart with joy.

But who is to undertake this mission to those tribes? is now the question; and, instinctively, our thoughts go out toward the brave people of Holland, a people in whose hearts the fire of missionary zeal burned brightly before a spark of it existed among ourselves. How fares it with them now? Has their bright gold become dim? Do they still lead the van of missionary enterprise? One thing at least we here may do: we may be interested in this effort of Mr. Campbell’s, and we can pray to the Lord of the harvest for its speedy and complete success. The field of opportunity in Eastern Formosa is white unto harvest, and there is not a single Christian laborer in possession; so that, in a special sense, members of the Reformed Church of Holland may find in this substantial volume a Christmas greeting and a New Year’s message from the Beautiful Isle. Surely the sons of the noble sires they represent will give such a reply as will be worthy of the descent they are justly proud of, of the country they love, and of the Christianity they profess.—*The Christian Leader*.

DOMESTIC DEPARTMENT.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

ALABAMA AND FLORIDA.—The month of May has been one of considerable activity in Bible work in this district. On May 4th we visited the Opelika Bible Society. This society has done a very good work during the year in circulating the Scriptures in its field through its depository. It made a donation of \$50 to the American Bible Society for its general work.

May 10th we visited the Huntsville District Conference of the Methodist Episcopal Church, South, at Newmarket, Ala. This district will do more for the American Bible Society than last year.

On May 14th we visited the Decatur Bible Society and held its anniversary. This society made a contribution to the American Bible Society for its general work.

The third Sunday in the month we visited the Lauderdale County Bible Society and held its anniversary. This society has done some good work during the year.

ARKANSAS.—During May I have held six anniversaries and organized one new auxiliary Bible society, in an important field—Cleveland County. The Bible work I believe to be steadily growing in interest in all the places visited this month. The contributions from churches and individuals have been small, owing to a financial depression which will not be relieved till the fall of the year, though the prospect for good crops in Arkansas is now flattering.

GEORGIA.—The third Sunday in May was given to the Muscogee County Bible Society. The anniversary was held in the First Presbyterian Church. A fine congregation was present and addresses were made

by Rev. W. E. Boggs, D.D., Chancellor of the University of Georgia, and by the District Superintendent. A contribution of \$112 58 was made to the Bible cause.

The fourth Sunday found me in Forsyth, where I attended the anniversary of the Monroe County Bible Society.

Between Sabbaths I attended the Georgia State Sabbath School Convention at Brunswick, and the Brunswick District Conference at Blackshear.

ILLINOIS.—Chicago Bible Society held its forty-ninth anniversary in the First Congregational Church, Chicago, Sabbath evening, May 12th. Interesting reports were made by Rev. J. A. Mack, superintendent of the city and county work, showing a large distribution during the year by both sale and gift. More than half a million copies have been put in circulation by this auxiliary since its organization, and a vast amount of work has been done in the canvass and supply of the field; but the growth of the city and the increase of population outstrip the work of the society. It is proposed to make this semi-centennial year one of special effort and achievement. The venerable secretary, T. T. B. Carter, read the necrology of the year, and paid a fitting tribute to a number who had died during the year. Prof. H. M. Scott, of the Congregational Theological Seminary, preached a very able and timely discourse.

INDIANA.—As the auxiliaries become more thoroughly organized, and better able to do so, they manifest a greater anxiety to increase the efficiency of their depositories and to make donations to the cause at large.

In the larger cities of the State I have had trouble in getting pastors to unite in anniversary services, chiefly because no one church would accommodate the united congregations. The society at Richmond, therefore, determined upon services at two places—the United Presbyterian and Grace Methodist Churches, both of which were crowded, and great interest was manifested. This society donated \$49 12, and ordered that part of its credit on book account be transferred to donation account, which amounts to an additional donation of about \$228.

The Knox County Society has entered upon the canvass of its territory.

IOWA.—The month of May has been one of constant work, and the results have been unusually satisfactory. There has been no month that I can recall, since I have represented the Bible cause in Iowa, in which I have met with such universal sympathy. Hearty words have come from all sources, and the meetings held have been very satisfactory.

At the anniversary of Jackson County auxiliary, a very satisfactory meeting was held. The attendance was large, the interest good, and the collection a very encouraging one. I am pleased to report from this auxiliary, this year, a donation of \$25.

I would also make special mention of the anniversary meeting of the Palo Alto County auxiliary, in Emmetsburg. This auxiliary is financially in quite a healthy condition. It has a very fair stock of books, well cared for. As you will notice, it makes a donation of \$50 this year. The officers of this auxiliary are among the best in the State, and when the churches

of the city become stronger and more influential much more will be done for the Bible cause.

KENTUCKY AND TENNESSEE.—During the month I visited the Montgomery County Bible Society, Ky., where the meeting was very interesting and, I think, profitable in its results.

On the second Sunday in the month I held the anniversary of Grayson County Bible Society, Ky., which was of unusual interest.

On the third Sunday I was with the Sumner County Bible Society, Tenn. (where more interest was taken than formerly), making arrangements for the canvass of the county.

The fourth Sunday was spent at good old Danville, Ky., where the American Bible Society has many noble, true, liberal-hearted friends. In this town the collections are taken by the churches, and they are vying with each other in their liberality to this cause.

During the month Lewis and Belle Counties, Ky., and Crockett County, Tenn., have finished their canvasses.

MICHIGAN AND WISCONSIN.—The month of May has come and gone, bringing the ordinary discouragements and encouragements to your Superintendent. The colporteurs of the American Bible Society have found large destitution during the month, although they are upon territory that was supplied at the beginning of the fourth general re-supply.

Alexander Folsom, president of our Bay County Bible Society, called a meeting to arrange for the re-canvass of Bay City. He gave his usual inspiration to the movement, and in a few days after was called from labor to reward. He was the best informed person, in regard to the work of the American Bible Society in the foreign field, I have met in this district. In his will he kindly remembered the Society to the extent of \$25,000.

The annual meetings that it has been my privilege to attend have been on the whole very encouraging.

The second Sunday in the month was an interesting day in Muskegon. In the morning I addressed a large meeting in the Methodist Church, and in the afternoon I addressed a large audience in the Dutch Reformed Church. In the evening an enthusiastic union meeting was held in the Congregational Church, at which the pastor of the Baptist Church and your Superintendent gave addresses.

The Battle Creek Bible Society held its anniversary on the third Sunday in the month, in the Baptist Church. All the churches joined in the service and literally packed the building, which is the largest church in the city.

The fourth Sunday was the annual meeting of the Sheboygan County Bible Society. It was held in the evening, in the Baptist Church. In spite of a very severe storm a good audience attended.

MINNESOTA AND DAKOTA.—After visiting and addressing the annual meetings of the Traill County Bible Society and the Larimore Bible Society, I reached Devil's Lake for the first Sabbath in the month. Sabbath morning I preached in the Methodist Episcopal Church, and in the evening a union meeting of the Presbyterian, Episcopal, and Methodist Episcopal Churches was held in the same place. After short addresses by Rev. L. E. Danks and the

District Superintendent, an auxiliary Bible society was organized, called the Ramsey County Bible Society, in Dakota.

On the second Sunday evening in the month the annual meeting of the Grand Forks County Bible Society was held simultaneously in the Baptist and Presbyterian Churches of Grand Forks. The Methodist Episcopal and Congregational services were given up, that the people might attend. In the Baptist Church the District Superintendent, Rev. H. G. Bilbie, and Rev. J. A. Chamberlain addressed the meeting, and Rev. G. H. Kemp was followed by the District Superintendent in the Presbyterian Church. Both churches were well filled.

MISSOURI.—The recent centennial celebration of the inauguration of the first President of the United States will be a memorable day in the history of our country. It occurred to me that the day should be utilized by the American Bible Society, at least so far as the public recognition of the relation of the word of God to the origin, history, and prosperity of our nation. I therefore suggested to the pastors of the various co-operating churches in St. Louis to call the attention of the people to the subject, and to solicit from their congregations assembled on Centennial day a freewill offering to the donation fund of the Society. The suggestion was readily accepted, on the condition that such offering was not to supersede the annual contributions of the individual churches. The amount thus far reported aggregates \$220. I think the moral effect was excellent.

During the past month I attended an anniversary meeting in the country, which pleased me very much. It was held in Gasconade County, one of the largest German settlements in the State, and in the middle of the week—on Wednesday. The meeting was well advertised, and ample arrangements were made for its observance. The entire day was given to the services, which were conducted in English and German. The weather was favorable, and a large assembly gathered from different neighborhoods to observe and celebrate what is known by the people as "Bible day." Provisions were supplied by the immediate neighbors in the community, so that persons did not have to return to their homes for dinner. Leading ministers and laymen in the Presbyterian, Evangelical, Baptist, and Methodist Churches participated in the exercises, and helped to advance the cause in which all seemed equally interested. The spirit of devotion to God and his word marked the entire meeting, and I doubt not much good was accomplished. I would advise others to follow the example of these earnest workers. The social and religious effect of such a meeting cannot be estimated. In all country neighborhoods especially should a "Bible day" be appointed. They should set aside one day in the year to the public recognition and declaration of the unity of different denominations in the important work of distributing the word of God. Of course, good financial results were realized at the Gasconade meeting.

I had the privilege, during the past month, of addressing the General Association of the Congregational Churches of Missouri on the subject of the work and claims of the American Bible Society. The association responded to my appeal by the

adoption of the following resolution, which I trust will be conscientiously executed:

"Resolved, That as a recognition of the great value to all Christian work and workers of the American Bible Society, and especially of its large and greatly needed colporteur work in this State, we recommend to our churches the wisdom and duty of placing this Society upon the list of benevolences for each year."

NEBRASKA, COLORADO, AND WYOMING TERRITORY. —The past month has been a very busy one in this district. Your Superintendent has visited eleven auxiliaries and attended eight anniversaries and two ecclesiastical meetings. I have delivered eleven addresses for the Bible cause, wrote two hundred and ten letters, and travelled 1,578 miles.

I spent the first Sabbath with the Pawnee County Bible Society, at Pawnee City, Neb. I preached in the United Presbyterian Church in the morning, and addressed the Pawnee County Bible Society in the Methodist Episcopal Church in the evening. The pastors of the Presbyterian, United Presbyterian, and Methodist Episcopal Churches participated.

The anniversary of Dixon County Bible Society was held in the Methodist Episcopal Church of Ponca, Neb. I had preached in the Presbyterian Church in the morning, and the Bible meeting was in the evening, in the Methodist Episcopal Church. It was presided over by the pastor of the church in which it was held. The pastor of the Lutheran Church also participated in the services.

The anniversary of Dakota County Bible Society was held in the Methodist Episcopal Church of Dakota City. Your Superintendent delivered the address. The same is true of the Bible society in the new county of Thurston. Its first anniversary was held in the Methodist Episcopal Church of Pender. The friends of the Bible were encouraged at the record of the first year of their society.

The last Sunday of the month was spent with the Seward County Bible Society, at Seward, Neb. The meeting was in the Presbyterian Church. Your Superintendent delivered the address. The pastors of the Presbyterian and Congregational Churches participated.

HER LAST GIFT.

The Treasurer this month acknowledges a donation of five dollars from an aged lady—long a member of the Bible Society, in her eighty-fourth year, for seventy years a follower of Jesus Christ, and for sixty-five years a devoted wife and mother—who directed a few hours before she breathed her last that this token of her confidence in the Society should be forwarded after her decease.

BIBLE SOCIETY RECORD.

NEW YORK, JULY 18, 1889.

AMERICAN BIBLE SOCIETY.

An adjourned meeting of the Board of Managers was held at the Bible House, on Thursday, July 11th, 1889, William H. Crosby, Esq., Vice-President, in the chair.

Devotional services were conducted by the Rev. L. H. Cobb, D.D., of New York.

Upon the recommendation of the Committee on Distribution, grants of Bibles, Testaments, and Portions, to the value of about \$3,900 (including books for colportage), were made for distribution and sale at home and in foreign lands.

Among the communications from foreign lands were letters from Dr. Gulick in Japan, on his way to California, and from Mr. Whipple at Brindisi, on his way to New York.

The issues from the Bible House in June were 53,298 copies; issues since April 1st, 244,766 copies.

FOR SOME READER IN INDIA.

Some friend of the Bible Society in India has caused an international money order for sixteen shillings and ninepence to be sent to the Treasurer of the Society; but as it is not followed by a letter of advice giving the name of the donor, the money cannot be collected until this information is received.

Deceased Directors.

Rev. Theodore Dwight Woolsey, D.D., LL.D., New Haven, Ct.
Philip F. Brakeley, M.D., Belvidere, N. J.

Deceased Members.

Hon. Isaac B. Richmond, Little Compton, R. I.
Rev. Wm. H. Beecher, Chicago, Ill.
Francis E. Bryant, Bement, Ill.
Rev. William Armstrong, Miller's Corners, N. Y.
Rev. William Hosmer, Auburn, N. Y.
George Barnett, Lakeville, Ct.
Rev. William S. Paul, M.D., Forest, Ohio.
Rev. James Cruickshanks, Chicago, Ill.
Rev. S. M. Bright, Worthington, Ohio.
George M. Ives, Stafford Springs, Ct.
John Brockelsby, Hartford, Ct.

William Elmer, M.D., Bridgeton, N. J.
Oran Fairbanks, North Monmouth, Me.
Mrs. Elizabeth F. Spoor, Cocksackie, N. Y.
William Smith, Reynoldsburg, Ohio.
Zebedee W. Heagler, Washington C. H., Ohio.

Summary of District Superintendents' Reports for the month of May, 1889.

Number of District Superintendents reporting.....	20
Auxiliaries, Branches, etc., visited.....	150
Anniversaries attended.....	69
New Societies and Committees formed.....	8
Sermons and Addresses delivered for the Bible cause.....	222
Letters sent.....	1,857
Miles travelled on official duty.....	25,311
Donations and subscriptions secured for Bible cause.....	\$1,383 23

Summary of Bible Distribution in May, by 90 Colporteurs and 16 County Agents reporting.

	Colporteurs.	Co. Ag'ts.
Days of service.....	1,807	418
Miles travelled.....	22,143	3,692
Families visited by them.....	33,324	10,230
Families found without a copy of Scriptures.....	5,133	1,229
Families supplied by sale or gift.....	3,335	631
Destitute individuals supplied in addition.....	1,810	520
Number of books sold.....	10,815	1,176
Value of books sold.....	\$3,806 94	\$617 23
Number of books distributed gratuitously.....	3,310	742
Value of books distributed gratuitously.....	\$674 37	\$136 96
Contributions received.....	213 89	748 62

Summary of 60 Annual Reports of Auxiliary Societies, received in June, 1889.

Receipts from sales in twelve months.....	\$3,982 21
Receipts from collections and donations.....	2,253 48
Paid American Bible Society on book account.....	4,314 39
Paid American Bible Society on donation account.....	391 92
Expended on their own fields.....	1,197 02
Value of books donated.....	389 77
Value of stock on hand at date.....	5,073 99
No. of these auxiliaries reporting general operations.....	12
Collecting and distributing Agents employed.....	12
Families visited by them.....	25,596
Families found destitute.....	1,622
Destitute families supplied.....	1,218
Destitute individuals supplied in addition.....	430
Sabbath and other schools supplied.....	12

RECEIPTS IN JUNE, 1889.

LEGACIES.

Cressy, A. F., late of Newark, N. Y.....	\$95 00
Curtis, George, late of Nahant, Mass.....	6,000 00
Gibson, William M., late of Throop, N. Y.....	4,000 00
Hopper, Edward, late of New York.....	6,650 00
Henry, Samuel, late of Medina Co., Ohio.....	200 00
Morrison, Rev. R. H., late of Lincoln Co., N. C.....	100 00
Odell, J. Danforth, late of Morrison, Ill.....	4,666 23
	\$21,711 23

CHURCH COLLECTIONS.

ALABAMA.

Decatur, Meth. Ep. Ch. South.....	\$14 96
Elkmont, " " ".....	8 25
Evergreen, " " ".....	8 53

CONNECTICUT.

Talcottville, Cong. Ch. and Society...	9 74
Bethel, Meth. Ep. Ch.....	7 00

GEORGIA.

Buckhorn Circuit, M. E. Ch. South...	5 00
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INDIAN TERRITORY.

Wheelock, Presbyterian Church.....	2 00
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ILLINOIS.

Morrisonville, Presbyterian Church...	2 65
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KANSAS.

Wakefield, Congregational Church...	1 56
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LOUISIANA.

Covington, Meth. Ep. Ch. South.....	\$22 00
New Orleans, Third Pres. Ch.....	8 15

MISSOURI.

Bonne Terre, Meth. Ep. Ch. South....	7 65
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MINNESOTA.

Breckenridge, Meth. Ep. Ch.....	1 33
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NEW YORK.

Warsaw, Congregational Church.....	12 50
Flushing, " " ".....	41 00

NEBRASKA.

West Point, Congregational Church...	2 25
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OHIO.

Niles, Meth. Ep. Ch.....	4 00
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OREGON.

Portland, M. E. Chinese Mission.....	6 50
" United Brethren Chinese Mission.....	13 55

SOUTH CAROLINA.

Coosaw, Brown's Chapel.....	8 17
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TEXAS.

Columbia, Meth. Ep. Ch.....	1 00
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WISCONSIN.

Genesee, Cong. Ch. and Society.....	4 03
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Collections by Colporteurs.....	\$151 04
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"H. B. C.," Philadelphia, Pa.....	30 00
Millard, Misses L. D. & H. D., Poughkeepsie, N. Y.....	100 00
Miss "M. E. D.," New York.....	5 00
Montgomery City, Collection at, Mo.....	15 65
"M. P. A.," New York.....	500 00
One-half Centennial Offering, from St. Louis Congregations, Mo.....	109 27
Pedro, Joseph H., New York.....	1 00
Phillips, Miss Sallie M., Natchitoches, La.....	30 00
Phelps, Mrs. Myron, Lewistown, Ill.....	50 00
Stevens, Mary Y., Santa Barbara, Cal.....	5 00
Savage, Elisha, Berea, Ohio.....	300 00
Sabine, G. A., Summit, N. J.....	100 00
Townsend, Mrs. T. R., Baldwinsville, N. Y.....	3 00
Union Meeting, Natchitoches, La.....	21 55
" Canton, Miss.....	43 75
Wilson, Rev. W. B., Alabama.....	5 00
Walton, Capt. E. S., Sardis, Miss.....	30 00

\$1,534 76

AUXILIARY SOCIETIES.

	Credited as Donation.	Credited on Account.
Alameda and Contra Costa, Cal.....		\$11 00
Ashland & Vic., Neb.....		85 63
Brunswick, Ga.....		2 00
Boone Co., Ill.....		101 53
Brown Co., Ill.....		36 06
Buchanan Co., Mo.....		62 30

GIFTS FROM INDIVIDUALS.

Andrus, Lorin H., Oregon City, Or.....	\$30 00
Atwater, Mrs. L. B., Windham, N. Y.....	2 00
Baker, Rev. Joseph, Cawker City, Ks.....	2 50

	Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.
Barry Co., Mich.....		\$4 75	Grand Forks Co., Dak.....		\$102 12	Muscogee Co., Ga.....		\$112 58
Battle Creek, Mich.....	\$30 00		Gasconade Co., Mo.....	\$60 00	25 00	Macoupin Co., Ill.....		155 00
Becker Co., Minn.....		21 81	Greene Co., Mo.....		37 00	Mattoon, Ill.....		8 25
Burt Co., Neb.....		22 85	Guernsey Co., Ohio.....		26 00	Montgomery Co., Ind.....		38 00
Bergen Co., N. J.....	112 44		Geauga Co., Ohio.....	5 00	15 61	Morgan Co., Ind.....	10 00	26 00
Brooklyn City, N. Y.....		400 00	Hamilton Co., Ind.....		15 00	Michigan City & Vic., Ind..		20 74
Broome Co., N. Y.....		94 17	Herkimer Co., N. Y.....	30 00	92 97	Miami Co., Ind.....		25 00
Carroll Co., Ill.....		2 00	Hall Co., Neb.....		3 00	Marmaton, Ks.....		28 53
Coles Co., Ill.....		10 80	Hancock Co., Ohio.....		43 32	Marion Co., Mo.....		16 67
Chicago, Ill.....	60 00	73 27	Highland Co., Ohio.....		110 98	Maryland.....		44 00
Caddo, La.....		8 19	Hamilton Co., Texas.....		41 92	Massachusetts.....		750 00
Chautauqua Co., N. Y.....		41 09	Idaho Territory.....		90 00	Menominee Co., Mich.....		11 70
Cattaraugus Co., N. Y.....		63 52	Ingham Co., Mich.....		24 53	Muskegon Co., Mich.....		71 77
Colfax Co., Neb.....		59 15	Jefferson Co., Ala.....		26 10	Murray Co., Minn.....		23 26
Catawba Co., N. C.....		25 53	Jackson Co., Ark.....		4 00	Morris Co., N. J.....		311 15
Cincinnati Yo. Men's, Ohio.		74 41	Johnson Co., Texas.....		32 67	Mercer Co., N. J.....	769 26	
Crawford Bible Com., Tex..		18 25	Kendall Co., Ill.....		55 00	Monroe Co., N. Y.....		200 00
Decatur, Ala.....	18 55		Knox Co., Ill.....	200 00	100 00	Madison Co., Ohio.....	15 52	
Duval Co., Fla.....		14 62	Keokuk City, Iowa.....		5 00	Montgomery Co., Ohio.....	90 00	
Dodge Co., Ga.....		13 00	Kent Co., Mich.....		30 00	Muskingum Co., Ohio.....		79 08
Des Moines Co., Iowa.....		52 51	Lauderdale Co., Ala.....		35 57	Niagara Co., N. Y.....		87 45
Doniphan Co., Ks.....		6 95	Larimore, Dak.....		26 22	Nevada.....	30 50	
Douglas Co., Ks.....		13 60	Leon Co., Fla.....		14 95	New Hampshire.....	500 00	208 79
Dade Co., Mo.....		9 80	Lee Co., Ill.....	2 00	18 00	Nance Co., Neb.....		27 40
Dixon Co., Neb.....		53 75	Lyndon, Ks.....		6 13	North Carolina University,		
Delaware Co., Ohio.....		25 00	Lewis Co., N. Y.....		9 11	N. C.....		20 50
Elk Co., Ks.....		47 88	Lyons & Vic., Neb.....		31 10	Nashville, Tenn.....		145 18
Eaton Co., Mich.....		24 97	Lockhart, Texas.....	16 48	27 82	Opelika, Ala.....	50 00	24 66
Franklin Co., Mass.....		2 75	Langlade Co., Wis.....		15 00	Osage City, Ks.....		8 30
Franklin Female, Ohio.....		25 66	Lincoln Co., Wis.....		33 81	Ottawa Welsh, Minn.....	41 65	16 25
Grafton, Dak.....		34 48	Monroe Co., Ga.....	20 00	8 63	Oregon.....		172 51

FINANCIAL STATEMENT

RECEIPTS FOR BENEVOLENT ACCOUNT.

	Legacies.	Church Collections.	Gifts from Aux- iliaries.	Gifts from Indi- viduals.	From Sales of Books Donated.	Sales reported by Colpor- teurs.	Income from Perpetual Trust Funds.	Sales re- ported by Foreign Agents.	Returns from Missionary and other Societies.	Miscellane- ous.	Total Transfers.	Total Cash.
Cash.....	21,711 23	186 84	3,181 02	1,534 76	74 68	3,763 39	605 00	56 10	54 00	30	\$	\$
Transfers.....			238 87			14 35					303 22	31,167 32

From Auxiliaries.....											137 29	9,361 68
" The Trade.....											146 39	1,528 25
" Rents.....												947 66
" Interest on Available Funds.....												62 21

RECEIPTS FOR MANUFACTURING ACCOUNT.

	Depository Sales.	Retail Sales.	Sales of Waste Material.	Job Work.		Miscellaneous.
Cash.....		1,510 78	358 75			
Transfers.....	13,035 40	358 13		517 78		3 98

Total Transfers.....	14,502 19
" Cash Receipts.....	44,936 63
Cash Balance from May.....	11,520 38

N. B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$56,457 01

	Credited as Donation.	Credited on Account.
Ozaukee Co., Wis.....		\$3 00
Outagamie Co., Wis.....		50 06
Pierce Co., Ga.....		7 83
Plainfield & Vicinity, Ind...		66 00
Porter Co., Ind.....		17 54
Polk Co., Minn.....		44 82
Pope Co., Minn.....		17 50
Princeton, N. J.....		70 00
Pawnee Co., Neb.....	6 00	120 00
Preble Co., Ohio.....		12 00
Pennsylvania.....		1,500 00
Preston Co., W. Va.....	16 25	26 40
Piedmont & Westernport, W. Va.....	9 25	8 65
Ramsey Co., Dak.....		50 00
Richland Co., Dak.....		30 13
Rock Island Co., Ill.....		119 77
Richmond & Vic., Ind.....	49 12	
Rice Co., Minn.....		35 51
Robeson Co., N. C.....		100 00
Roane Co., Tenn.....		31 00
Sacramento, Cal.....		39 05
Southern California, Cal.....		75 00
South DeKalb Co., Ill.....	150 00	125 00
Scott Co., Ill.....	500 00	
Sedgwick Co., Ks.....		101 98
St. Louis, Mo.....		200 00
St. Joseph Co., Mich.....		19 80
Stearns Co., Minn.....		25 93
Steele Co., Minn.....		44 28
Sarpy Co., Neb.....		6 28
Seward Co., Neb.....		60 15

	Credited as Donation.	Credited on Account.
Saratoga Co., N. Y.....		\$3 00
Steuben Co., N. Y.....		30 50
Summit Co., Ohio.....	1 00	
Sheboygan Co., Wis.....		27 26
Town Creek Bible Com., Ala.....		15 00
Tipton Co., Ind.....		50 00
Thorntown & Vicinity, Ind...		14 00
Tompkins Co., N. Y.....		44 20
Thurston Co., Neb.....		25 25
Terra Alta, W. Va.....	20 25	12 07
Taylor Co., W. Va.....	8 75	18 38
Uniontown, Ala.....	1 00	
Upson Co., Ga.....		12 93
Union Co., Ill.....		32 33
Vermillion Co., Ill.....		45 00
Virginia.....		500 00
Vermont.....		150 00
Woodville Bible Com., Ala..		12 30
Washington City, D. C.....	150 00	
Ware Co., Ga.....		8 90
What Cheer, Iowa.....		7 20
Warren Co., Ill.....	100 00	
Winnebago Co., Ill.....		34 61
Woodford Co., Ill.....		75
Washington Co., Me.....	100 00	
Washington Co., N. Y.....		10 76
Warren Co., N. Y.....		41 31
Winnebago Co., Wis.....	8 00	
Ypsilanti & Vic., Mich.....		20 00
	\$3,181 02	9,361 63

FROM SALES OF BOOKS DONATED.	
Edwards, John, Wheelock, Ind. Ter.	\$3 12
Harwood, Anna, Grenada, Miss.....	15 00
King, William T., Coffeyville, Ks.....	14 50
Logare, F. Y., Jr., Adam's Run, S. C.	3 20
Manecke, H. J., Puerto Plata.....	2 93
Pres. Board of Publication and Sab- bath School Work, Phila., Pa.	19 50
Smith, Rev. J. B., Crockett, Texas...	16 43
	\$74 68

FROM MISSIONARY AND OTHER SO- CETIES.	
Arcot Mission of Reformed Church..	\$54 00

SALES REPORTED BY FOREIGN AGENCIES.	
Cuba Agency.....	\$56 10

MISCELLANEOUS.	
Sales by Colporteurs.....	\$3,763 89
Retail Sales.....	1,510 76
Trade Sales.....	1,528 25
Rentals.....	947 66
Income from Trust Funds.....	605 00
Income from Available Funds.....	62 21
Sales of Waste Materials.....	358 75
Miscellaneous.....	30
	\$8,776 32
Total Receipts.....	\$44,936 63

FOR JUNE, 1889.

DISBURSEMENTS FOR BENEVOLENT ACCOUNT.

	District Sup'ts' Salaries and Ex- penses.	Colpor- teurs' Salaries and Ex- penses.	Foreign Agencies.	Grants to Mis- sionry & other So- cieties.	B. S. Record.	Miscel- laneous.	BIBLES.				Total Transfers.	Total Cash.
							To Colport- age.	To Foreign Agencies.	To Life Members.	Donated.		
Cash.....	2,599 27	3,312 56	8,979 05	704 00	231 99	204 59	.....	.....	.....	.....	\$	\$
Transfers...	....	....	....	....	356 33	112 11	2,231 54	464 70	391 95	1,464 26	5,030 94	16,031 46
Auxillaries—Value of Books Supplied, &c.....											6,962 20	2 81
The Trade— “ “ “ “											1,339 03	50
Books for the Blind on Account of Burr Legacy Income.....											30 76	
Bible House Expenses.....												375 68
General Salaries and Expenses.....											151 40	2,615 80
Interest on Life Investment.....												30 00
Building Alterations.....												1,537 39

DISBURSEMENTS FOR MANUFACTURING ACCOUNT.

	Wages.	Material.	Manuf'g Repairs & Expenses.	Building Repairs & Expenses.	Machin'ry & Tools.	Salaries and Ex- penses in Depository	DEPOSITORY.			Discount on Sales.	
							Boxes, Cartage, Postage, &c.	Value of Books re- turned.	Books Imported, Duties, etc.		
Cash.....	6,248 01	13,240 83	169 16	107 83	3 00	481 33	438 03	....	....	....	20,688 19
Transfers..	....	....	....	....	....	....	....	41 50	....	956 36	997 86
Total Transfers.....										14,502 19	
“ Cash Disbursements.....											41,281 83
Cash Balance forward to July.....											15,175 18

N. B.—The amounts in ITALIC type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each. \$56,457 01

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

HON. ENOCH L. FANCHER, LL.D.....	President.
REV. EDWARD W. GILMAN, D.D.....	} Corresponding Secretaries.
REV. ALEXANDER MCLEAN, D.D.....	
REV. ALBERT S. HUNT, D.D.....	
WILLIAM FOULKE.....	Treasurer.
CALEB T. ROWE.....	General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from twenty cents to twenty-seven dollars. Testaments from five cents upwards.

DISTRICT SUPERINTENDENTS.

FIELD OF LABOR.	NAME AND POST-OFFICE ADDRESS.
Alabama & Florida.....	Rev. Z. A. PARKER, Birmingham, Ala.
Arkansas.....	Rev. W. H. VERNOR, D. D., Little Rock, Ark.
California & Nevada.....	Rev. JOHN THOMPSON, Oakland, Cal.
Georgia.....	Rev. HERBERT P. MYERS, Barnesville, Ga.
Illinois.....	Rev. E. G. SMITH, Princeton, Ill.
Indiana.....	Rev. W. J. VIGUS, Wabash, Ind.
Iowa.....	Rev. JOHN HOOD, Cedar Rapids, Iowa.
Kansas.....	Rev. S. D. STORRS, Topeka, Kansas.
Kentucky & Tennessee.....	Rev. GEO. S. SAVAGE, M. D., Covington, Ky.
Louisiana & Mississippi.....	Rev. J. W. McLAURIN, New Orleans, La.
Michigan & Wisconsin.....	Rev. ANDREW J. MEAD, Appleton, Wis.
Minnesota & Dakota.....	Rev. JOSHUA T. EVANS, Minneapolis, Minn.
Missouri.....	Rev. J. W. LEWIS, D. D., St. Louis, Mo.
Nebraska, Colorado, & Wyo- ming.....	Rev. GEO. W. WAINWRIGHT, Blair, Neb.
New York.....	Rev. DAVID BOYD, Oneonta, N. Y.
North & South Carolina.....	Rev. THOMAS H. LAW, Spartanburg, S. C.
Ohio.....	Rev. E. S. GILLETTE, Cleveland, Ohio.
Oregon, Washington Terr'y, Idaho, and Montana.....	Rev. P. C. HETZLER, Salem, Oregon.
Texas.....	Rev. WILLIAM B. RANKIN, Austin, Texas.
West Virginia.....	Rev. THOMAS COTTON, Parkersburg, W. Va.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given immediately to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1889, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the president, secretary, and treasurer of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.